25 cents

CUM·EIS·ET·IPSI·POPULUS·EIUS

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

COWLEY

ERUNT·ET·IPSE·DEUS·CUM·EIS·ERIT·EORUM·DEUS · Apoc.XXI · iii ·

ECCE·TABERNACULUM·DEI·CUM·HOMINIBUS·ET·HABITABO

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVII EASTERTIDE, 1956 NO. 3

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

The English Congregation

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

The American Congregation

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

The Canadian Congregation

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

ALTAR AT CHURCH STUDENT CENTER, HOKKAIDO UNIVERSITY, SAPPORO, JAPAN

Designed by Tonomura Kichinosuke

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXVII Eastertide, 1956 No. 3

PAGE

CHRISTIAN ART IN CONTEMPORARY JAPAN
By Hugo Munsterberg 89

FATHER BENSON IN JAPAN
LETTERS OF THE FATHER FOUNDER 95

FUJIN-DENDOSHI
By Leonora E. Lea 105

COMMUNITY CHRONICLE 109

NEWS FROM CHICAGO 113

NEWS FROM THE JAPANESE PROVINCE 115

THE EASTER COWLEY 119

THE NOVENA FOR THE INCREASE AND DEVELOPMENT OF THE RELIGIOUS LIFE 121

ILLUSTRATIONS

Altar at Church Student Center, Hokkaido University, Sapporo, Japan Frontispiece

Christ Church and Parish Hall, Nara 93

Interior, Christ Church, Nara 93

Christ's Infancy 94

Christmas in the Mountain Village 94

ADVERTISEMENTS 122

CHRISTIAN ART IN CONTEMPORARY JAPAN

By HUGO MUNSTERBERG

MANY readers of the Christmas (1955) issue of *Mi Tsukai,* Father Dale's delightful little magazine reporting on the activities of St. Michael's monastery at Oyama, may have wondered who painted the charming picture on the cover which shows the Nativity story in a Japanese setting. And upon being told that the artist's name was Koseki Kimi, they may have wanted to hear more about this Japanese Christian painter and have wondered about the development of native Christian art in a country like Japan. This brief article will attempt to answer these questions and try to give some idea of the state and possible development of Japanese Christian art.

The history of Christian art in Japan is a brief and tragic one. During the last decades of the fifteenth century and the first of the sixteenth, beginnings of such an art could be found but these were ruthlessly suppressed during the persecutions of Christianity in the early Edo period (1603-1867). A few of the relics of this age, such as the objects in Mrs. Renzo Sawada's fine collection, have survived, but these are no doubt but a small fraction of the works of Christian art which were made at the time. It appears that some effort was made especially by the Jesuits to adapt Christian art to the native Japanese artistic traditions, and during the time of persecutions it was necessary to make Christian icons in the guise of Buddhist works. However, the suppression of everything Christian was so complete that even this type of art did not survive.

The second wave of Christian influence which reached Japan was during the Meiji period (1868-1912), a time which was a most unhappy one for religious art both in Europe and America. One eclectic style of architecture followed another in rapid succession, and traditional Christian sculpture and painting had given way to weak and sentimental work without Christian conviction or artistic excellence. It was this kind of art which unfortunately was taken over wholesale by the Japanese Church so that the same Neo-Gothic, Neo-Romanesque, Neo-Baroque and Neo-Byzantine church designs which had already looked strange in modern European or American settings began to appear in Japanese cities. Some of the simpler design, especially those employing an Early Christian style like the

Christian Art in Contemporary Japan

Anglican church at St. Margaret's School in Tokyo, are beautiful buildings and dignified places of worship, but even they cannot be considered an ideal answer to the need for a church architecture which will be an organic expression of the Japanese setting and also adapted to the needs and spirit of our age. While these church buildings show at least some degree of aesthetic and technical perfection, the paintings, sculptures ,and craft objects have, as far as they exist at all, nothing to recommend them, for they are weak imitations of the European works of the nineteenth century which themselves were the product of a debased and spineless tradition.

Due to this, a need has been felt for the development of a Christian art which would be native to Japan and give expression to the spiritual needs of the Japanese people. So far this movement has not had far reaching effects, but the fact that it exists shows that there are certain people, especially within the Roman Catholic and Anglican Church, who are genuinely concerned with this problem and wish to remedy this situation. Perhaps the most notable examples of such Japanese Christian art are the two Japanese style Christian churches in Nara. Both of them were designed by Oki Yashitaro in 1932. One of them, Christ Church, is a Sekokai church (*plate 1*), while the other is a Roman Catholic one. Of the two, Christ Church is a far more ambitious and architecturally more successful work. It shows many of the characteristic features of traditional Japanese architecture, such as the large tile roof with curved eaves, the emphasis upon geometric design, and the use of the natural wood. Also the severity of the interior (*plate 2*) with its use of sliding screens, or shoji, the ramma, or carved panels, above the lintels, and the employment of unpainted wood and bamboo are typical features of Japanese houses. The effect is dignified and beautiful and well adapted to the native tradition, yet in spite of this, these buildings have not been successful because the Japanese people themselves have felt this style of architecture to be fitted for Buddhist temples but not for Christian churches, and no other such Japanese style churches were built.

The attempt to introduce Japanese types and Japanese setting into Christian painting proved little more successful, and only among Roman Catholic artists did this movement gain any impetus. Some twenty-five years ago a Guild of Catholic Artists was founded, yet out of this group only two artists have emerged who have shown any great gifts as artists, and even they have had more success with

foreigners than with the native Japanese Christians. One of them is Luke Hasegawa who, after studying at the Imperial Art Academy, went to Europe to study fresco painting and among other places worked at the Vatican where he depicted the martyrs of the early Japanese Church. However, his attempt to fuse the native Japanese tradition with Medieval fresco painting did not succeed too well, for it did not satisfy either artistic tradition. Far more successful and, in the view of this author, the finest Christian painter in Japan is Miss Kimi Koseki. She too is a graduate of the Imperial Art Academy and like Luke Hasekawa was converted to Christianity while a student. Although a native of Sendai in Northern Japan, she now lives in Tokyo where she exhibits her work in the Nitten show, the official government sponsored art exhibition.

Her work is both simple and strong and painted in the traditional Japanese style in which she was trained. Her early style, one which occasionally she still uses today, is a very precise and detailed one, but her more mature work employs a rather simple style with flat areas of color and clearly outlined forms. Typical of this type of painting is her charming portrayal of the childhood of Christ, showing him sucking at his mother's breast and adored by two kneeling Japanese children who have brought a basket of apples (*plate 3*). The setting is typically Japanese and the whole scene is transplanted from ancient Palestine to Northern Japan just as the Renaissance artists portrayed the biblical story in terms of their own Italian or Flemish experience. Even the peasant kimono worn by the Virgin and the garments of the children are typical of this region, and the technique employed is also traditionally Japanese for the painting is executed in water color on paper and mounted as a kakemono, or hanging scroll. The other style Miss Koseki employs is well illustrated by her painting of Christmas at the Mountain Village (*plate 4*) which is executed in a freer and more plastic style typical of modern Japanese style painting. Since the subject is a less sacred one, the style is more naturalistic and the emphasis is almost entirely upon the depiction of the Japanese family gathered around the table with candles and Christmas tree indicating the festiveness of the occasion. The result is a very charming and artistically excellent painting which reflects how the sacred events of the Christian year are celebrated by Japanese Christians instead of just copying some Italian picture of a past age. And yet it must be admitted that on the whole the Japanese people themselves have not taken much to this type of

art and that Miss Koseki, if able to get recognition at all and to sell her work, has found Westerners more appreciative of her contribution to the development of a native Christian art in Japan than her own countrymen.

Yet another attempt to utilize native artistic traditions in the service of the Christian Church has been made recently, this time using the folk art tradition of Japan. Perhaps the best example of this type of approach may be found in the newly established Episcopal Chapel Center at Hokkaido University in Sapporo. In order to achieve the best effect, Rev. William Eddy who is in charge of the center called upon Mr. Kichinosuke Tonomura, a well known weaver and the head of the Folk Art Museum in Kurashiki, to design the altar cloth and the vestments. The work which resulted strongly emphasizes the folk art of the Ainu, the native inhabitants of Hokkaido, combined with Christian symbolism such as the triangle symbolising the Holy Trinity and the Japanese characters for Kami, or God (*frontispiece*). Here again the reaction to this altar and the whole idea of utilizing Japanese folk art designs of the liturgical arts has met with a very mixed response which was quite enthusiastic in certain missionary circles but varied from indifference to hostility among Japanese Christians.

In view of all this it would seem as if there was not much prospect for the development of a vigorous native Japanese Christian art in the forseeable future. Of course we can all help by making these works better known and patronising the artists who against overwhelming odds are attempting to build a new artistic tradition, but if we look upon it realistically, it would seem that a Christian art and architecture suited to the temper of modern Japan and expressing the hardships and potentialities of the Japanese missionary situation is more likely to be found by a study of Georges Rouault and Ernst Barlach than Takeuchi Seiho and Yokoyama Taikan, by the adaption of the modern designs of Frank Lloyd Wright and Le Corbusier than the architecture of Buddhist temples and Shinto shrines. So that if we look back a generation from now, the design of St. Alban's Church, the new Anglican church for the English speaking congregation in Tokyo, by Antonin Raymond may well seem more prophetic than the Japanese style churches of Nara. And out of the suffering and the persecution of the Christian Church in war time Japan may arise some painter or sculptor who can show the relevancy of the Christian message for our troubled age.

Plate 1
CHRIST CHURCH AND PARISH HALL
NARA, JAPAN

Plate 2
INTERIOR, CHRIST CHURCH, NARA

Plate 3
CHRIST'S INFANCY
Koseki Kimi

Plate 4
CHRISTMAS IN THE MOUNTAIN VILLAGE
Koseki Kimi

FATHER BENSON IN JAPAN

LETTERS OF THE FATHER FOUNDER

Hong Kong, Christmas Eve, 1891

TOMORROW — of all days of the year! — I sail at day-break for Yokohama. It certainly is a Christmas Day — break! I suppose we shall sail about the time you are having Christmas Eve carols in Church. 9.30 p.m., Oxford, Christmas Eve, equals 5 a.m., Hong Kong, Christmas Day. May all the Blessings of the season be with you.

I have said goodbye to White Cassocks and Solar Tope. The breeze on board ship on Tuesday, when we were passing Aberdeen Island would have done credit to Aberdeen, N.B. I shall see Japan in its white cassock before long. I do not know how Japan will be, but certainly Canada will have put on her winter attire. Whiter than snow! So may we be found through our new birth in Christ.

Nagasaki, New Year's Day, 1892

MAY God grant you and the Society many blessings with the New Year.

I was able to go to a Japanese Communion for the opening of the New Year. The English people on this island are not many, and I fancy pretty nearly all the European residents were dancing the New Year in at a Calico Ball. So the celebration was for the Japanese. I was very glad to be with them. It made one feel that the various nations of the world are being gathered in by degrees. There was a good lady there, widow of an Indian Missionary, who has had a Girls' School here for many years, I think twenty. She had a nice company of pupils along with her. In giving the salutations of the day, they all bent down to a rectangular level, and after a pause raised themselves up again. The clergyman in returning the compliment had to bow in like manner. The Sermon was preached by a Catechist who is likely to be ordained shortly. He has been a Christian several years.

There has been a great gain in this Empire lately. Japanese are allowed to have "teachers of Theology." Until now it was illegal for any one to be living in the country who was not in the employ of a Japanese, and so Missionaries were put to various devices to be tolerated. This present decree will enable Japanese who desire it,

to have a Missionary who can devote himself to spiritual purposes in the neighborhood.

I wish all the clergy had the activity of the jinrickshaw men. Mr. Fuller, the Priest in charge here, tells me that one man has to run with him more than fifty miles in the day, and fastest at the end. Their pace seems to be generally between six and seven miles an hour. You have seen them in Ceylon, running in the shafts of their light carriage, and shouting to people to get out of their way. The Japanese Government, in the advancement of its civilization, has abrogated the cloth which used to be their sole attire, and requires them now to be fully clothed. They wear on their heads a cap like a large white mushroom, I suppose a sort of solar tope. Generally speaking, the Japanese wear nothing on their heads at all. Hats are gradually coming in, European in character. The Japanese physique, however, remains just the same as one has been familiar with, by the delineation of Japanese screens for many years past. Many people in the streets might have been photographed as models for those artists in black and gold. New Year's Day is a great day here. Everyone leaves his card on the Governor, and rushes about in a jinrickshaw to leave a card on everyone he knows. The leading Houses and Public Offices have archways of green in front of them, and very often cut trees on each side of the principal door. Also various emblematic adornments are common on the houses here. They almost all have bundles of rice-straw hanging in front of them. That is a symbol of purity. Then bamboo canes for strength and endurance. An orange of a particular sort and a bent lobster (may you live till you are bent double!) and evergreens of different kinds, all have their significance. The Chinese put up inscriptions, the Japanese put up the symbols.

It is wonderful to think of this Empire waking up in the last twenty years, after a long sleep of 2,500 years, in which 121 Mikados have succeeded to one another from the days of the great warrior Jimmu, 600 B.C. The Tycoons muffled the monarch, and enslaved the people for a long period of this time. Now they have disappeared, and monarch and people seem to be rising up fully abreast with all the agencies of the 19th century. China, which still keeps so reserved, will, I suppose, soon follow suit. Christianity opens prison gates in various ways, but is sure eventually to open all.

Cowley

You are all in Retreat this week. May its Blessings spread abroad to all of us.

Getting near Yokohama
Jan. 8, 1892

I SPENT nearly a week at Nagasaki, intending to sail on Saturday for Korea. It has, however, been a great disappointment to me. The means of communication from here to the mainland are so inconvenient that I have been unable to go there. I got to Japan on Tuesday and instead of sailing to Korea on Saturday, I sailed for Yokohama in the vessel on which I am now writing on Monday. I had a Japanese Communion on New Year's Day, and an English Communion on the Sunday. Mr. Hill, the Consul at Nagasaki, spoke with great interest of Bishop Corfe's Mission, although he did not know him personally. I am more sorry than I can say for having missed my visit there. Knowing so many of the staff as I do, I quite looked forward to those three days, and it seems very provoking to have missed it.

There is a very pleasant party on board the ship, including the widow of Bishop Boone, of Shanghai, and little boy with her, going to New York.

I do not know whether you have "The Morning Calm" regularly, Bishop Corfe's periodical. I have not seen it since I left England. Perhaps you could send it to us at Boston.

We got to Kobe on Wednesday morning (Feast of Epiphany). I have lost both Christmas Day and Epiphany this season. What is sadder than losing them once oneself, is the sad consciousness of how few people have any knowledge of what they mean, which is brought home to one when travelling. It is not merely the millions of non-Christians but the small amount of intelligent Christianity which exists. The Jewish prophets had to complain in the same way of the higher devotion of heathen to their false gods than of the Jews to Jehovah.

At Kobe I called on Mr. Foss,[1] but he was absent at the S.P.G. Conference at Tokyo. So I went straight on, after securing a passport, to Osaka, which is a large C.M.S. Mission Station. They have a fine establishment on the Concession, where alone foreigners can hold property. It includes the Bishop Poole Memorial College and various schools. There is quite a large staff both of clerical and lay,

[1] Later, Bishop of Kobe.

male and female, workers. There are eighteen young Japanese training for Catechists and Priests, and about a dozen women training also for Mission work. Mr. Fyson[2] is in charge of the College; Archdeacon Warren is over the whole. The Americans have also a large Mission (anterior to C.M.S.) but Mr. McKim[3] was absent, so I did not call to see their work. His little boy is next to me at dinnertable, going to school with Professor Francis[4] at Tokyo.

After tiffin with the Archdeacon, I went off by train to one of the most interesting cities of the world, Kyoto. It is relic of Old Japan, the ancient home of the Mikado. I got into a jinrickshaw, one man in the shafts, one by the side. We all seemed to think it great fun! It takes away from one's abhorrence of being thus dragged about, that the men do seem so thoroughly to enjoy it. One would think they were making runs for a game of cricket, instead of wearing out their lives for a few cents! I am sorry to say they seldom live beyond 35! It certainly is marvelous how they can run as they do. What their respiratory organs are I cannot think, for they never seem to be out of breath! At Singapore one could see the moisture gradually developing itself on the muscles of the back, but in Japan we have got to such a high state of civilisation that no one is allowed except in complete drapery. They have socks with thumbs to them like boxing gloves, and this forms a hold for the string which fastens their sandals. Here they do not generally wear hats, as at Nagasaki. The Japanese women have their hair studiously dressed, with rolls upon the back, very much like some of the head-dresses of my childhood in England, but tastily and elaborately fastened together by hair pins of different sorts and colours. And what is the price the Japanese girl pays for these vanities? Well, she never knows what it is to lay her head upon a pillow. Her pillow is a wooden block on which her head rests, leaving the back part of the hair undisturbed. Our great grandmothers used to sit up all night when their heads were dressed for great occasions, but that was only a rare event. To the Japanese young lady it is the ordinary process! Yet it does not seem to affect their health or their looks. They are very

[2] Later, Bishop of Kokkaido.

[3] John McKim, consecrated Missionary Bishop of North Tokyo in 1893. Mr. McKim's little boy, Father Benson's companion at table, was John Cole McKim, later Archdeacon of the diocese of Tohoku.

[4] Joseph Marshall Francis, Bishop of Indianapolis, 1899-1939.

bright in heart as well as in attire. There was one elderly giantess in the train. She was so odd that I almost think she must have belonged to some religious order, with black streamers forming a sort of bonnet and a series of capes. Her tall form was enhanced by wearing Japanese clogs, which raise the foot about one-and-a-half inches from the ground. She was saying her beads all the time. I fancy she was saying "Amida-Buddha", over and over again. He is one of the prehistoric Buddhas, whom Sakya Muni is supposed to set forth as a special object of devotion. He is not known to Buddhism in the South, but he is a special object of invocation in these Northern parts. I fancy the idea is, not that he hears them, but that there is a grace attendant upon his name. He said he would not become Buddha unless he was to be a help to others; and as he has become Buddha, they consider that there must be a virtue in the recitation of his name, and the worshipper is drawn towards his likeness by simple meditation upon him. It is a sort of testimony to the Christian doctrine of grace from a system which professes to repudiate all grace and worship!

Arrived at Kyoto, which is the only attainable bit of Old Japan, I told my men to take me to some of the Temples. They took me first to a great Buddhist Temple which has been building for many years at fabulous cost. The Japanese send offerings in kind for its construction. If a man has a splendid bit of timber he sends it to be built into the Temple. It is a huge place. One offering you will be able to estimate after what I have told you of the Japanese ladies' head-dresses. All the women of one large district sent their hair to be made into ropes! This shows one that something by the name of Buddhism, though very different from Ceylon or Burma, is far from extinct in this Empire, in spite of the foolish talk about the Japanese being ready to become Christians at once. Close by this Temple is another. There are two sects, called East and West. The distinction, I believe, originated in a political struggle long ago, but the schism still lasts on. So that schisms are not peculiar to Christianity!

I then told my men to go to the Mikado's Palace, and off we went at a great pace. It was a long way through town, and I did not much mind where they took me, as I saw the place meanwhile. The town looks almost as deserted in most parts as Regent Street on Sunday. All the houses have lattices towards the street and no windows. The

streets are very narrow. The fronts of the houses are upon the inside. There the whole side of the house is simply taken down every morning and the whole interior thrown into public view, like a baby-house with the front open. Privacy upon that side there is none. It is, or was till lately, unlawful to have any window looking from the roof upon the street, for no one must see the Mikado pass by, in such a way as to look down upon him. The shops are open wholly to the street, and you see the people upon a sort of raised dais alongside of the various lanes carrying on various forms of business.

I could not get even inside the pleasure ground of the Mikado's Palace, without a special order from Tokyo, but when I was near the enclosure a gentleman upon a bicycle came up to me and asked if he could in any way help me by telling my men what I wanted. This was a great gain, as there was not much time remaining before sunset. I found from friends on board ship that he must have been Mr. Buckley, a Professor at the College. This is an important Missionary work, which originated with a Japanese, Mr. Niijima, whose life has been written by Mr. Hardy of Boston. This Japanese was educated at Dartmouth, and I hope will illustrate the College motto: *Vox calamantis in deserto.* Anyhow, it is a remarkable thing that a Missionary institution should have been originated by a native in a place so strictly guarded from foreign influence as Kyoto is. I could not go there even for a few hours without an elaborate passport which I will send home. Foreigners even now are only admitted to some few seaport towns. Mrs. Buckley is M.D., and her husband a Professor. Mr. Davis is, I think, the clergyman in charge of the Mission.

We went then to another large Temple, representing another phase of Buddhism. There is a large bell there—I believe the largest in Japan. It is a huge place with constant services. Oh, how the sight of such a city does make one long for the extension of Christ's Kingdom throughout these millions of people in China, Korea, Japan, who are not even worshipping a false god but are so devoted to their superstition, a philosophical system with overgrowing idolatries, needless and meaningless, nothing to *raise* them out of this evil world, until they *sink* out of it into nothingness!

As we came back to the railway station the shops and streets were getting lit up, and formed a very pretty spectacle. Multitudes of

Chinese lanterns hanging all around; and yet, even in old-world, immovable Kyoto, the magic was getting somewhat dispelled by the introduction of swinging lamps with opal shades from London, instead of the variegated lanterns of antiquity. I am glad to have seen Kyoto before Old Japan and I both of us pass out of existence!

I got back on board ship by 11 o'clock p.m., having had a good day's work.

The voyage has been beautiful. Pleasant companions—fine weather—and lovely scenery. We did, however, miss the most beautiful bit of marine scenery which is, I believe, to be found anywhere—the Inland Sea. It is studded with islands, and the vessel goes through quite narrow channels.

This morning, we had a glorious view of Fujiyama, the great Japanese mountain, a simple cone rising up from the sea level to the height of 12,500 feet. It stands quite alone among the mountains of the world for regularity of form; and quite alone, rising out of the level ground, thrown up, as the Japanese believe, in a single night, when also their great lake Biwa was formed. The summit of the cone is covered now with snow. In summertime multitudes of pilgrims from all parts go to the top, and spend some time there, to worship the rising sun. The mountain itself is dear to them as an object of worship. I have been writing some of this letter with the mountain straight before me, visible through the window of the companion. Since the early morning the base has been hidden by the rocks of the coast. Then, upon the other side, there is the interesting volcanic Vries Island, 2,500 feet high, also conical in shape, but spreading out wider, and without the same regularity of outline as Fujiyama. There is a vast column of smoke rising up from it into the clear sky, and a long layer of cloud reaching in fleecy brightness as far as one can see on either side. As the day goes on, the smoke accumulates so as to hide the top of the mountain.

We are now getting near Yokohama, where I shall post this letter, before going on to Bishop Bickersteth and Professor Francis at Tokyo.

Love and blessing to all, and bright Epiphany to the whole world. O when shall that Epiphany be!

Father Benson in Japan

S. Agnes Day, Jan. 21, 1892,
Somewhere about 180° E. or W. Longitude.

I DO not know whether to think that we are in advance of you at Cowley or behind you. At Tokyo we were nine hours in advance, 9 a.m.—midnight preceding. At Vancouver I suppose we shall be equally behind, 9 a.m.—6 p.m. following. The Pacific Ocean is a wonderful convenience chronometrically. I do not know what we should do if we had not this vacant space for gaining or losing a day. The whole world would be quarrelling as to whether it was Saturday or Sunday! We shall have our week of eight days and arrive at Vancouver I hope on Monday next.

My visit to Japan, brief as it was, was very successful except for the one great disappointment of not getting across to Korea. However, having got so near it, makes one feel both how remote it is and how accessible also. Perhaps if I live I may get there some day.

I am very sorry also that I did not know where Mr. Lucas lived. I could have seen him quite easily at Kobe. I thought of him when I was at Japan, but had no idea of his whereabouts. Oddly enough, a gentleman sitting next to me on board this ship said he must go to Oxford to see some boys, and I said, "Why, they are at my school, and I wanted to see their father, but did not know where to find him!" So this little world is tied up with Cowley as a centre! Also on board ship one of the officers was at Kimberley when Fr. Maturin held a Mission there, and although he did not know St. Philip's, Capetown, he said his parents were going there.

I told you of my visit to Kyoto. Since then I have been staying with the Bishop and with Francis at the English and American Missions at Tokyo. The work of the Church is making very good progress there. I think in the last five years there has been a growth from 700 to 5,000. The Bishop is living very happily in the clergy house. There is a nice little Church adjoining. Mrs. Kistus seems to be prospering in her work as the head of an establishment not far off. I went there one day to tiffin to meet our old friend, Mr. Nagasaki. He is now a great man in constant attendance upon the Emperor. I think his position there is that of 'Court Ritualist.'

The ladies who were managing a large educational institution for high-class girls are leaving. The school is under a Japanese Committee who want to make other regulations. I hope, however, that

the Bishop will still be able to keep a hold upon it, and also that some of the ladies may stay at Tokyo and work in other positions with him. One of them is I believe likely to go to Bombay. The Bishop's Brotherhood has at present only two members, King and Moore, and four Associates. They are likely to do very well, and will be a great strength. Mr. and Mrs. Francis live some way off. Tokyo is a wide-spread city of 1,200,000 inhabitants, and the American Church is a larger building than ours. The Mission also is older. There is not any American Bishop just now. Bishop Williams is Rector of the Church, but he has resigned the Bishopric. The *two* Missions form "the Japanese Church," which is definitely constituted as an independent Church. I hope America will send out a good man as Bishop in the autumn.

One day I went from Tokyo to Nikko, the burial place of the great Tycoons or Shoguns of the 17th century. It has the repute of standing unique as one of the marvels of the world alongside of the Taj. The glory of the world consists in burial places! The Japanese say that until you have seen Nikko, you cannot say Kekko (beautiful). Certainly it is a wonderful place. The costly Temples and buildings (partly Buddhist and partly Shin-to) are embedded in the magnificent surroundings of Cryptomeria trees which form colossal colonades and peristyles, apparently themselves an outgrowth of the architecture. Their white stems rising perfectly true to the perpendicular seem like pillars of living masonry. They stand almost close to one another, and high up the foliage of the fir trees forms a beautiful contrast with the red and gold of the buildings below. Here and there where there is an opening on the side opposite to where you are standing, the eye may catch the summit of one or more of the hills by which this Alpine valley is enclosed. Just now too the effect is enhanced by the snow which here and there crowns them. The whole valley seems intended to frame these gorgeous memorials of the mighty dead. There is an avenue of these Cryptomerias, twenty miles long, but now sacrilegiously broken through in one or more places by the railroad. There is a pretty legend that when the Daimyos (feudal lords, *Ed.*) were contributing their wealth for these structures, one of them was so poor that he had nothing to give but the saplings from which these forest splendours have grown, and now the living offering of poverty surpasses in its glory the offerings of lifeless wealth which the other contributed.

The mural decorations are the most beautiful in the world, wonderfully delicate pencilling, not mosaic like the Taj, but paintings and sculpture. Buddhism here as elsewhere is only a nominal, philosophic background for gross superstition. So there are a number of grotesque idols beside the gold figures of the three Buddhas. It takes away from the enjoyment of such a place to see the abominations which are living or rather rotting in its sanctuaries. Where the idolatries have passed away one can look at the buildings as curiosities, but when one sees the wretched priests carrying on their trade, one's heart rises up in revolt. There are about thirty priests living in charge of this place. And all this superstition goes on without any belief, even professed, in God, a mere routine of observancy which put one in some sort of connexion with the order of the universe, while the Shintos worship their departed ancestors, and the others worship grotesque idols as representatives of inferior spirits. All the Hindoo gods seem to come up again. Certainly many of them look as if their passions were strong enough to keep them for an indefinite time from entering into Nirvana. I had only the inside of a day for the excursion, and the journey is about 100 miles by rail, but I am very glad that I went there. A Japanese Catechist accompanied me. He was much more anxious to visit Cowley than Nikko!

I ought to have mentioned the Russian Mission at Tokyo. Bishop Nicolai must be a very remarkable man. He has been working almost alone there for thirty years, and now he has trained up several Native Priests who work under him, and he has several thousand converts. His work is a great evidence of what we may expect if we will but persevere. The Russian and the American Churches are the largest in Tokyo. I am sorry not to have seen the Bishop, but he was out when we called.

I shall probably spend Sunday week at Cowley St. John, Manitoba, with the Shaws, and reach Boston before Septuagesima, but I look for letters to meet me at Vancouver.

Love and blessing to all.

FUJIN-DENDOSHI*

By LEONORA E. LEA

THE *fujin-dendoshi* form a small but influential body of women in the Nippon Seikokai, or Japanese Episcopal Church. This word may be translated as Bible woman, woman catechist or simply woman worker. It may be of interest first to compare the value set on the work of these women in the ten dioceses by comparing the number of women in three different years:

Diocese	1938	1950	1955	*Diocese*	1938	1950	1955
Tokyo	0	0	3	Kobe	15	9	17
North Kanto	9	4	3	Kyushu	8	0	1
South Tokyo	5	1	1	Tohoku	3	0	0
Mid-Japan	8	1	4	Hokkaido	0	1	1
Kyoto	10	0	6	Formosa	1		
Osaka	7	2	2	Manchuria	1		
				Totals	67	18	38

The last quarter of this century was divided in the middle by the war. During the first half there were three training schools for women workers: Aoba Training School at Sendai maintained by the Church of America, Seishi Jogakuin at Shiya run by the Church Missionary Society, and a smaller school at Okayama run by the Society for the Propagation of the Gospel. All of these came to an end before the war, but not because of it. There are now two training places: the Bishop Williams Bible School at Kyoto and the Theology Department of the Shoin Junior College in Kobe. The former gives a 3-year course and the latter a 2-year course. Men and women are taught together in both, in which point they differ from the schools before the war. Their studies cover Old Testament, New Testament, Church History, Liturgy, Doctrine, Ethics, Comparative Religion, Pastoral Theology, Preparation for Baptism, Sunday School teaching, Visiting, etc.

The question of marriage is never beyond the range of possibility for a woman between the age of 18 and 40 and a training school is not a convent, so occasionally a girl's training may be interrupted by marriage, or she may marry on graduating or after a few years of

---

* From *Japan Missions* (Tokyo), Spring, 1955, reprinted by courtesy of the Editor.

working in a parish. Several of the wives of clergy are trained women.

Since the Church of Japan has been called a middle class and an intellectual Church and as there are no congregations which are predominantly aristocratic nor predominantly poor, it is necessary for the woman worker to be able to teach these middle class and intellectual people.

With such a small number of women working officially for the Church it seems somewhat early to classify them, but already one can see that there are three groups.

There is the woman worker who is at home in schools and colleges. She is not afraid of the school platform nor large numbers, she is sympathetic towards youth and keeps herself abreast of modern trends of thought; she is available for consultation and advice with the staff as well as the girls of a school. With ripening years and experience she may be asked to supervise the religious education of a school, to be the head of a kindergarten or to run a hostel. Such people have more opportunity for evangelism than others because they meet more people.

To the second group belongs the woman who is not afraid of the upper classes, chiefly because she is one of them. She can go into homes that others cannot enter. When her position is understood she is accepted as advisor in matters concerning the schooling and marriage of the children of the house, she is one of the family at the time of weddings and funerals. In a country of centuries of Buddhism and Shinto where congregational worship is not known, the priests are "employed" by the big houses to come at certain times to perform certain ceremonies and say masses. The Christian woman worker's greatest difficulty therefore is to get the members of the better class families to come to church to worship with the ordinary people, as they are not accustomed to such publicity in religious matters. Many fruitless hours and much patience are expended on such families. The numerical results are small but the influence is great.

The greater number of woman workers belong to the third type of selfless, reliable, ubiquitous parish-workers. The parish-worker's work covers all of church life: She cleans the church with other members of the congregation, she arranges the vessels, the linen and

vestments, the candles and the flowers. She visits regularly and gets to know all the members of each family, and their friends. She is the first to know of sickness, births, schools, accidents, journeys, examinations, jobs, success in business and new appointments. In every country a man causes more displacement than a woman; hence it is easier for her to get into a house without causing a commotion. This is particularly true of a country where the household gives itself up to the entertainment of the visitor rather than accepts him into the activities of the family. In times of sickness the woman worker comes and goes like a nurse; she prays with the patient, gives her a verse of the Bible to think about, hangs up pictures for her, relieves the mother from the bedside so that she can go shopping, etc. At weddings she is consulted concerning a suitable man and often does the choosing; she advises concerning clothes, rehearses with the couple in the church and is ready at hand for any emergency. At funerals she almost lives with the family, she helps prepare the body for the coffin, she sits up with the family on the watchnight, she cooks for the relations that have come to stay, she accompanies the family to the crematorium, she goes with them later to fetch the ashes, she arranges the box of ashes and photos in the drawingroom ready for people who come to bring their gifts of condolence.

She is also a walking calendar reminding the Church people of the days and the seasons, the meetings of the Woman's Auxiliary, the youth groups, the bazaars. The bazaars are great opportunities for rich and poor alike to work together making rice curry, soup, tea and cakes, running the stalls, collecting contributions and so on. The woman worker is working alongside the women of the Church.

The officers of the W.A. turn to her for help in running meetings, agenda, disposing of money and the collecting of it. New officers are guided by her and gently trained and prepared for their duties.

The woman worker is generally quicker at following up an introduction than a priest. She gets the names and addresses, learns the way to the house and visits as soon as possible. This continual visiting, this *"geta**-evangelism", is her forte. To her a stranger is the

---

* *Geta*, the wooden clogs which are the ordinary foot-wear of many Japanese. (*Ed.*)

most important person in the church; to make him or her feel at home is her first duty.

It goes without saying that nearly all of the teaching of women enquirers and candidates for Baptism and Confirmation is done by her.

The Seikokai preparation is probably more thorough than that of any other denomination including the Roman Catholics. It entails hours of teaching done regularly over weeks and months for each individual. This is done in the worker's own little room or in the house of the candidate.

It is sometimes supposed that she is used like a servant by the priest of her Church. It is doubtful whether this is any truer of her than of wives in general. After all she has no husband; she is married to the Church. It is a phychological truth also that people who do the most work gain the most authority and they win the respect and confidence of the people. So just as the Japanese woman is queen of her own house, so the woman worker is queen of the sphere to which she has been called.

In a country where the sexes do not yet mix unselfconsciously and a young unmarried priest is unable to work among women, it is necessary for him to have a woman worker of more advanced years and experience who can help him wisely and humbly.

In a country where girls are daily becoming freer and there is still ignorance about the ways of the West and little power to distinguish between the "nice" people and the "easy" people of America and England, a woman worker can do a great deal to guide the girls of the Church with sympathy and authority.

The last but not least task the woman worker of the Church of Japan the past 96 years has had to do is the education of the missionaries who have come to work in this country. It would be impossible to count the hours of help they have given us or the number of mistakes they have prevented us making. It is also impossible to express the gratitude of us missionaries for the loyalty, patience and encouragement always given to us by the *fujin-dendoshi* of Japan.

COMMUNITY CHRONICLE

FATHER DALE, our Provincial Superior in Japan, landed at San Francisco on furlough on November 15th and, after visits in California and Arizona, arrived at the Monastery on December 1st. After some brief visits to New York and other nearby places he returned to Cambridge for Christmas and then conducted the winter retreat for the Society from January 2nd to January 7th. Since his return to this country he has been busy giving illustrated talks on the work of the S.S.J.E. in Japan at a number of places, including the Church of the Advent, San Francisco (Nov. 15); the Church of the Advent and St. Paul's Cathedral in Boston (Jan. 5 and Jan. 10); Grace Church, Norwood, Mass. (Jan. 10); Church of the Ascension, Ipswich, Mass. (Jan. 17); St. Stephen's, Providence, R. I. (Jan. 23); St. Margaret's Convent, Boston (Jan. 29); St. John's, Lancaster, Pa. (Feb. 6); All Saints' Convent, Catonsville, Md. (Feb. 9); Good Shepherd, Rosemont, Pa. (Feb. 12); St. Margaret's House, Germantown, Pa. (Feb. 14); Grace Church, North Attleboro, Mass. (Feb. 20); Christ Church, Hamilton, Mass. (Mar. 6); Trinity Church, Randolph, Mass. (Mar. 7); and St. Chrysostom's, Wollaston, Mass. (Mar. 18).

During this time, Father Dale has also preached at Trinity Church, Santa Barbara, Cal. (Nov. 20); St. John the Evangelist's, Boston (Jan. 1); St. Augustine's Boston (Jan. 8); Church of the Advent, Boston (Jan. 15); St. John's, Lancaster, Pa. (Feb. 5); Good Shepherd, Rosemont, Pa. (Feb. 12); St. Stephen's, Providence, R. I. (Mar. 4); and the Church of the Ascension and St. Agnes, Washington, D. C. (Mar. 11). He conducted Quiet Days at Rosemont, Pa. (Feb. 15); Providence R. I. (Mar. 3) and Washington, D. C. (Mar. 10); and on March 9th read a paper on "Prayer" to the parish leaders of the Devotional Life Committee of the Diocese of Pennsylvania at Church House, Philadelphia.

On March 19th, Father Dale left for Chicago for a month's visit with the brethren at St. Francis' Church and to undertake a number of preaching and speaking engagements in that region.

Father Banner, the Vicar of the Church of St. John the Evangelist in Boston, attended a "Parish Life Conference" at North Andover, Mass., from January 25th to January 27th, under the leadership of the Right Rev. Anson Phelps Stokes, Bishop Coadjutor of Massa-

chusetts. Father Banner also preached at St. Peter's Church, Beverly, Mass. on March 7th.

Father Palmer spent a week at the Monastery, arriving at the end of January. On February 6th, he left for engagements in Toronto, after which he conducted a Mission at Cobalt, Ontario (Feb. 19-26); followed by noonday preaching at Holy Trinity, Toronto (Feb. 27-Mar. 2); a Mission at St. John's, Sault Sainte Marie, Ont. (Mar. 4-11); noon-day preaching at the Cathedral, Edmonton, Alberta (Mar. 19-23); another Mission at St. John's College, Winnipeg, Manitoba, with noon-day preaching at Holy Trinity Church, Winnipeg (Mar. 26-30).

Father Wessinger, the Master of Novices, gave the Parochial Quiet Day at the Church of St. John the Evangelist, Boston on Ash Wednesday. He conducted a weekend Retreat for students from Yale University at the Monastery from March 16th to 18th, and preached the Three Hours on Good Friday at St. Paul's Church, Bronx, N. Y.

Father Maddux, who is acting as resident Chaplain at All Saints' Convent, Catonsville, Maryland, gave a talk on "Eucharistic Ceremonial" to the New York Catholic Club on February 21st. The Father, who is also the Vicar of St. Peter's Church, Ellicott City, Maryland, announces that the long hoped-for Consecration of St. Peter's, will take place—God willing—on Saturday, May 26th. Bishop Powell of Maryland, who will be the Consecrator, has authorized a very beautiful service for the occasion.

Father Smith, who is now the Chaplain of the Eastern Province of the Sisters of St. Mary, makes regular monthly visitations to the houses of the Community in the vicinity of New York City. In addition to this, he paid a visitation to the Sisters of St. John the Divine and their houses in the neighborhood of Toronto from February 6th to 11th. He preached at Waban, Mass. on January 22nd; conducted a Quiet Day at Bayside, N. Y. on February 21st; spoke at St. Mark's School, Southboro, Mass., on February 28th; and conducted a Retreat for the Clergy of the Diocese of Delaware at Rehoboth, Del. on March 5th and 6th. He had a Quiet Day at St. Paul's Chapel, Trinity Parish, New York City on March 11th; spoke at Grace Church, Lawrence, Mass. on March 14th; and preached the Three Hours at Peekskill, New York, on Good Friday.

Cowley

Father Clayton, the Deputy Assistant Superior at the Mother House, spoke to the young people at Christ Church, Needham, Mass. on January 12th. From January 26th to February 7th, he was at St. Francis' Church, Chicago, during which time he was able to pay visits to the Seabury-Western Seminary at Evanston, and to Nashotah House. On Wednesday evenings in Lent, he preached a series of sermons at St. Andrew's Church, Thompsonville, Connecticut, and at St. Mary's, Hazardville, Connecticut. He preached the Three Hours on Good Friday at St. John the Evangelist's, Boston.

The Father Superior conducted a Retreat for priests at the Monastery on January 16th and 17th. On Sunday, February 19th he conducted a Quiet Day for men at the Monastery, under the auspices of the New England Branch of the American Church Union. From February 27th to March 3rd, he was in Toronto, making a visitation to the Sisters of St. John the Divine. Father Williams conducted a Retreat for the Sisters of St. John Baptist at their Convent at Mendham, New Jersey, from March 12th to 17th. He also gave a Quiet Day for priests of the Diocese of Newark at Mendham on March 19th. On Maundy Thursday, March 29th, he preached at St. Anne's Church, Lowell, Massachusetts; and conducted the devotion of the Three Hours on Good Friday at the Church of St. Augustine and St. Martin, Boston.

Father Upson addressed the young people of the Church of the Epiphany, Winchester, Massachusetts, on January 12th. On Ash Wednesday, he conducted a Quiet Day at St. Anne's Convent and School, Arlington Heights, Massachusetts. On February 16th, he gave a meditation to the members of the Canterbury Club at Trinity Church, Bridgewater, Massachusetts. He was the conductor of Retreats for women held at St. Margaret's Convent, Boston, on March 8th and March 11th.

The famous Kent School for boys at Kent, Connecticut, was founded by Father Sill of the Order of the Holy Cross fifty years ago. In connection with the celebration of this Jubilee, the present Headmaster, the Rev. J. O. Patterson, D.D., had the happy idea of inviting representatives of our Religious Communities of men and women to the School for a three-day conference. The conference was held from January 24th to 27th, and members of some eleven different communities were represented by delegates. Fathers Williams,

Wessinger and Upson, represented our own Society. The leader of the Conference was the Right Rev. Kenneth Riches, Bishop of Dorchester, England, who spoke on the subject of Christian Education. Father Patterson also, gave us a most valuable talk on the same subject, summarizing the conclusions arrived at by the distinguished members of the Seminar on Christian Religious Education held at Kent School at an earlier date. The inspiring addresses, the dignified and beautiful services of worship in the lovely school chapel, the generous hospitality shown to us, the opportunity of fellowship with other Religious, and the magnificent weather with which the Conference was blessed, made this an occasion not soon to be forgotten. Thank you, Father Patterson!

NEWS FROM CHICAGO

AS OUR readers are aware, Fathers and Brothers of our Society for some years past, have been living and working in the city and Diocese of Chicago, ministering in St. Francis' Church there. However our work in Chicago and its vicinity has by no means been confined to having charge of St. Francis' Church. In the last number of COWLEY, one or two of these outside engagements were recorded in the "Community Chronicle," but in order that our friends may have a better idea of the scope of the work carried on from Chicago by the Society, we are publishing in this number a fuller account of our activities there, beginning from August last.

At the present time, Father Pedersen and Brother Benedict are in residence at St. Francis' Church, Father Pederson being the Vicar of the chuch, and Brother Benedict studying for Holy Orders at the Seabury-Western Divinity School at Evanston, Illinois. In addition, Brother Benedict has assisted several times as Sub-deacon at the Church of Our Saviour, Chicago; while Father Pedersen has undertaken the following outside engagements:—

August 8-13, 1955 — Retreat for the Order of St. Anne, Oneida, Wisconsin.

September 20-22 — Lectures at Conference for Seminarians, Brent House, University of Chicago.

September 27 — Retreat of the Womans Auxiliary, Diocese of Fond du Lac, Oneida, Wisconsin.

October 25-28 — Priests' Retreat, McLaren Foundation, Sycamore, Illinois. Outside engagements in November, 1955, were recorded in the last COWLEY.

December 6—Quiet Evening, St. Edward's Chapel, Joliet, Illinois.

December 10 — Quiet Day, St. Andrew's, Chicago.

January 7, 1956 — Acted as Master of Ceremonies at the Solemn Mass, celebrating the Fiftieth Anniversary of the Ordination to the Priesthood of the Rev. Canon Royden K. Yerkes, at St. Luke's Church, Evanston, Illinois.

January 27 — Retreat for Sisters of the Community of the Transfiguration, Glendale, Ohio.

News From Chicago

February 7 — Lecture, "The Priest and the Confessional," for the Catholic Clerical Union, Chicago.

February 9 — Address for the Catholic Club of Chicago, St. Thomas' Church, Chicago.

Mondays in Lent — Instructions on "The Spiritual Life," W.A., Church of the Holy Comforter, Kenilworth, Illinois.

February 23 — Quiet Evening, St. Giles', Northboro, Illinois.

February 28 — Lecture, Brent House, University of Chicago.

March 11 — Retreat for the Sisters of the Holy Nativity, Fond du Lac, Wisconsin.

March 17 — Quiet Day, Church of the Ascension, Chicago.

March 18 — Address on the Religious Life, St. Luke's, Evanston, Illinois.

March 23 — Week-end Retreat for Vestrymen of the Diocese of Chicago De Koven Foundation, Racine, Wisconisn.

March 30 — Three Hours, Church of the Holy Comforter, Kenilworth, Illinois.

NEWS FROM THE JAPANESE PROVINCE

THE brethren at Oyams have written frequently to keep me informed of life at St. Michael's Monastery while I am away from there on furlough. Some of this news I should like to share with the readers of COWLEY.

NIKKO

Many of Father Haratani's friends with whom he became acquainted during the year he spent in this country inquire about his health. It was giving us considerable concern at the time I was leaving Japan in October. Attacks of asthma were recurrent and frequent, brought on by the coldness of the mountain air at Nikko where he had to go for week-ends twice each month to conduct services at the Church of the Transfiguration which our Society serves. After several valiant attempts to carry on during the early autumn, he was obliged to spend "forty days and forty nights" in hospital. It seeemed best to relieve the Father from his duties at Nikko in order to be the "home Father" at St. Michael's Monastery and continue his work there as housekeeper and guestmaster and the running of our publications department. Recent letters from Oyama report a good recovery and steady improvement in health for which we are all very thankful.

Since October, Father Sakurai has again been in charge of the Church at Nikko, a work with which he became very familiar when he took it on at the end of the war and then developed with much insight and understanding of the many pastoral problems involved. Due to his zeal and careful teaching there was a great revival of Church life in the Nikko congregation and many baptisms and confirmations were the result. The majority of the communicants are employees of the Ashio Copper Works located a few miles outside of Nikko. On account of the shortage of electricity in the winter months, the hours of the working days have to be shortened too, with the result that there is Sunday work. Very few have Sunday off. Some take the day off Monday, some on Tuesday, some on Wednesday, and so on. This means that many of our Nikko congregation are deprived of the joy and privilege of attending Church and receiving Holy Communion nearly six months of the year. They all desire to make their Communions at least once every month, but it is not

possible for us to provide for a daily week-day Mass at Nikko, forty miles distant from our Monastery. This year we have been able to solve this problem by having an evening Mass at 5 p.m. once a month, with the following conditions: (1) The Holy Communion is allowed only for those who cannot come to the Sunday Mass during the winter months; and (2) those who make their Communions must be fasting for at least four hours as part of their preparation. Our diocesan, Bishop John Okubo, readily gave us permission for a monthly evening Mass under these conditions, and the first one was celebrated at Nikko on Christmas eve at 5 p.m. Transportation problems in Japan make a Christmas midnight Mass practically impossible, even in city congregations.

PRIESTLY VOCATIONS

Pope Benedict XV once wrote, "The native priest by birth and temper, by sentiment and interest, is in touch with his own people. It is marvellous how valuable he can be in installing the faith into the minds of his own people. He knows in fact better than anyone else the best methods to follow; and so it frequently happens that he will often have access where a foreign priest could never gain entrance."

The Nippon Seikokai, our own part of the Anglican Communion in Japan, is fortunate in having a large and well-trained body of native clergy — bishops, priests and deacons — in its ten dioceses. As the older ones die or retire from active work, vocations to the sacred ministry are heeded by our young men who desire to go among their own people to bring them the light of faith and the sacraments of the Divine Love. Our Fathers are on the watch to find such vocations among students and to encourage them in their high aspirations. Are there any among our friends who would like to help us in this work of fostering and saving vocations to the priesthood among Japanese youth? There are in our diocese at the present time three young men whom we are helping to educate for the priesthood. One of them, our own Brother Barnabas, will enter a training college this Spring. Another, the elder son of a young Japanese priest who lost his life in the war, is just being graduated from high school and now hopes to enter the university. The third boy, who believes that he also has a vocation to the Religious Life in our Society, will finish high school in another year. We need to find at least $150 a year for each of these students in order to help forward

their education. Sometimes, without the help that we give them, they are forced to abandon their vocation through lack of means in their own families. Please help us to save them!

MI TSUKAI

It is possible that some readers of COWLEY never have heard of a small illustrated paper which is published twice a year by the Japanese Province of our Society. It is called *Mi Tsukai* (or Messenger) and seems to be much valued by those who do know of it. We gladly send it to anyone who would like to receive it. Please send me your name and address that we may have you on our mailing list for the paper. It will keep you informed of our life and work in Japan. There is no subscription price whatever for *Mi Tsukai;* but of course we are always grateful for any contributions which may be sent us for our several works in the Japanese Province.

THE SISTERS' BATH

Readers of the last two issues of *Mi Tsukai* will recall that I have been begging money for the construction of a small wing on the little wooden convent of the Japanese Community of Divine Charity at the Haruna Sanatarium, a Community and a hospital for tuberculosis sufferers found by Father Kimura of our Society. This wing is to contain a bath-house, laundry and kitchen for the Sisters. These facilities, which can hardly be termed luxuries, they were entirely lacking. The Sisters have been obliged to make use of the less-private facilities of the Sanatarium whenever they were available. $750 was the amount of money needed, and the amount for which I appealed. A number of the readers of *Mi Tsukai* at once responded with gifts; and, before I left Japan at the end of October, I borrowed the balance still needed and ordered the work started so that the Sisters could be assured of having their own bath-house before winter set in. I still need $200 to repay the money loaned us. Will any more kind friends join in giving these good Sisters their bath?

VESTMENTS

Do any of our American parish churches have unused and redundant vestments in their sacristies which they would care to give to me for distribution in our poor missions and chapels in the diocese of North Kwanto where we work? We can use anything, provided it is clean and whole: Mass vestments, copes, albs, cottas, linens,

servers' cassocks, etc., and also altar ornaments. If you have any of these articles, will you please write to me about them?

There is also need for a small covered ciborium for reservation of the Blessed Sacrament in the Sisters' chapel at the Haruna Sanitarium. Perhaps somebody knows of one not being used.

RIKKYO

Father Takeda writes from Rikkyo, which is the name by which the Japanese call St. Paul's University in Tokyo, that he has been kept very busy in his work as senior chaplain of the University. Last year, with money largely given by several of our American theological seminaries, a handsome building was erected for a Christian Student Center. It adjoins the University chapel and contains guild and choir rooms and offices for Father Takeda, the chapel verger, and the secretary. There are several other priests, Japanese and American, on the teaching staff of the University, who assist in taking chapel services and instructing catechumens for the sacraments. The statistics of the religious persuasions of the class which was graduated from St. Paul's University in 1955 are very impressive and indicate the steady and devoted work of the chaplains and the influence of Church teaching and worship on the student body. In 1951, the entering class of 1186 freshman contained 46 (or 12%) who registered as Christians. In 1955, a class of 953 seniors was graduated, of whom 442 (or 44%) were Christians.

FURLOUGH

Readers of the Father Superior's Community Chronicle in another part of COWLEY will note that I have been busy during the winter months filling outside speaking engagements. I have been fortunate in having many opportunities for telling about the work in Japan and showing slides. This is the time of the year when church and guild life is very active in American parishes, and so I have felt that I must seize these opportunities as they came. During the summer months I hope to have more time for life in community and for resting and getting caught up with correspondence. I expect to return to Japan early in September. In the meantime, up to September 1st, my mail address is 980 Memorial Drive, Cambridge 38, Mass. After then it will be St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

OLIVER B. DALE, S.S.J.E.
Provincial

THE EASTER COWLEY

OUR readers will soon observe that this number of COWLEY is largely concerned with things Japanese. That this is so is due to the graciousness of the Father Superior in allowing me to edit one number of the Quarterly while I am in this country on furlough.

Faced as I shall be on my return to Japan in the autumn with the building of a new chapel at St. Michael's Monastery, Oyama, I have read with special interest Dr. Hugo Munsterberg's revealing manuscript about problems in developing an indigenous style of Christian art and architecture in Japan. Dr. Munsterberg, who is the author of numerous books and articles on Oriental art, is a communicant of the American Episcopal Church and since 1952 has been professor of Art History at the International Christian University in Tokyo and Chairman of the Humanities Program in General Education.

While going about in this country to give illustrated talks on the work of the S.S.J.E. in Japan, it has been my privilege to attend monthly meetings of the Women's Auxiliary in many parishes and there learn at first hand of the value of these devoted "Hand-maids of the Church" who work so zealously and give so generously for the cause of the Church's mission at home and abroad. In Japan I have often found cause to be grateful for examples of the bounty with which the Auxiliary spreads the proceeds of its triennial United Thank Offering. To mention only two instances: (1) Two or three years ago they gave a capital sum to the Japanese Community of Nazareth in Tokyo which enabled the Sisters to complete a kindergarten which is a model one in the city and one of the chief means of their support; and (2) this fall they allocated $20,000 to Bishop Nakamura of the Diocese of Tohoku for the Aoba Training School for Kindergarten Teachers at Sendai which will make possible the erection of a dormitory for the students. This School is now under the direction of the American Sisters of the Transfiguration.

God love these devoted women of the Auxiliary in the American Church! May every woman communicant realize that she is a member of the W.A. and should be sharing in its activities and devotional life, and be putting the sums from her small daily sacrifices into the little blue U.T.O. box which is her's for the asking.

In the Church in Japan we, too, have the Woman's Auxiliary (the Fujin-hojokai). Their chief interest is also missionary—giving to such good works and causes as cannot be supported from the official

funds of the Church. Last year the W.A. of our own Diocese of North Kwanto raised the money with which St. Joachim's House, an endowed cottage for sick clergy and Church workers, was built at the Haruna T.B. Sanatarium.

Miss Leonora E. Lea's warm and sympathetic article about the *fujin-doshi* or woman catechists in the Nippon Seikokwai informs us of another phase of woman's work in the Church. Miss Lea is a veteran S.P.G. missionary in Japan and is working in the Diocese of Kobe where she remained throughout the recent war years. She is a daughter of the Right Rev. Arthur Lea, formerly Bishop of Kyushu, and a niece of the late Mother Susanna Margaret, Superior of the American House of the Society of St. Margaret, Boston, 1912-1936.

The Letters of Father Benson from Japan are reprinted from *The Cowley Evangelist* (March and April, 1892). The Father Founder was, at the time of writing, on a voyage from India to North America. He spent about three weeks in Japan, a fact which was not known to me or to many of the present generation of Fathers in the Society until it was pointed out to me by one of our Japanese brethren at Oyama. We in Japan like to think that the first seeds of our Japanese Province were sown during that brief visit of some six decades ago. "Mr. McKim's little boy", who was Father Benson's companion at table at the mission house in Osaka, was John Cole McKim. It is known that the old Father Founder did make quite an impression on the eleven-year old schoolboy. Years later young Cole was a student at the General Theological Seminary in New York City and a classmate of Spence Burton. Back in Japan again as a missionary after his ordination, he eventually became Archdeacon of Tohoku and as such was the advisor of two of his young Japanese clergy in the matter of religious vocation. John Sakurai and Stephen Kimura he sent to Cambridge to the then Superior of our Society, Father Spence Burton, to test their vocation. When these two young priests made their profession they became the nucleus of our Province of Nippon. On his way to visit the famous shrines of Nikko, Father Benson passed almost within sight of the land on which our St. Michael's Monastery stands. Father Sakurai is now pastor of the Church of the Transfiguration in Nikko on the farther side of the same hill on which the shrine and tomb of the Tokugawa Shogun Iemitsu are located. The ashes of Father John Cole McKim of blessed memory are entombed in our cemetery at St. Michael's Monastery, Oyama.

— O. B. D.

THE NOVENA FOR THE INCREASE AND DEVELOPMENT OF THE RELIGIOUS LIFE

MAY 11 TO 19 INCLUSIVE

The nine days between Ascension Day and Whitsunday will be observed as usual with this special intention: the increase of the Religious Life throughout the whole Church, and particularly in our own Anglican Communion, at home and abroad.

FOR THE CHURCH TRACT CASE AND PARISH LIBRARY

A Novena Leaflet for daily intentions may be obtained *free* in limited quantities; but a contribution towards the cost will be welcome.

The Call from Religious Orders, issued by the National Council of the Church, is an invaluable little leaflet for all who have questions about the Religious Life. *Price*, 3 cents.

What is My Vocation? The primary purpose of this pamphlet is to tell what a call to the Religious Life is, and how it may best be answered. *Price*, 10 cents.

Father Benson of Cowley, by M. V. Woodgate. This is the only biography of Father Benson, and it has been written with the approval and assistance of the Society of St. John the Evangelist. Cloth, 183 pp. *Price*, $2.50.

The Religious Vocation, by Father Benson, S.S.J.E. Instructions on the Rule of the Society of St. John the Evangelist by its Father Founder. Cloth, 315 pp. *Price*, $2.50.

Instructions on the Religious Life. (Third Series). By Father Benson, S.S.J.E. Cloth, 144 pp. *Price*, $2.50.

Address

THE SECRETARY OF PUBLICATIONS

980 MEMORIAL DRIVE **CAMBRIDGE 38, MASS.**

The Church companies

affiliated with THE CHURCH PENSION FUND

offer money-saving advantages

contribute to clergy pensions

the Church

LIFE INSURANCE CORP.
for clergy, lay officials and workers

FIRE INSURANCE CORP.
fire and certain casualty lines on church properties

HYMNAL CORPORATION
Hymnals and Prayer Books for churches

20 EXCHANGE PLACE • NEW YORK 5, N. Y.

ADOLPH A. ALLA CO.

Clerical Tailors and Outfitters

16 LINCOLN STREET, BOSTON 11, MASS.
(Corner Summer)

Telephone: HUbbard 2 - 7468

- Cassocks
- Birettas
- Hats
- Cloaks
- Rabat-Vests
- Suits
- Topcoats
- Overcoats
- Raincoats

CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

ECCE · TABERNACULUM · DEI · CUM · HOMINIBUS · ET · HABITABIT

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVII EASTERTIDE 1956 NO.